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ESSAYS AND MONOGRAPHS. By WILLIAM FRANCIS ALLEN. Memorial Volume. Boston, 1890.

As this is an age of book makers, when the desire of each scholar is to create a literary or scientific monument to his memory, it is gratifying to find that one of the best of such scholars has had another and a different ambition. So much of his time and energy did Professor Allen, of the University of Wisconsin, devote to other pursuits than the writing of books that all that remains of his many years of labor as an instructor, to give evidence of his ability to those who did not know him, are the dozen or more monographs contained in this volume on the primitive and mediæval institutions of Germany and England.

For classical studies his work has been mainly confined to text editing and text book writing, and his essays on Roman affairs, though unquestionably interesting, cannot be considered permanent in their influence. His chief work in this field was devoted to the study and criticism of Tacitus, to which he was led by his unflinching interest in everything connected with Germanic history. He has published excellent editions of the *Agricola* and *Germania*, and his last work of this kind was an edition of the first six books of the *Annals*. These editions are characterized by thorough knowledge of the latest results of philological and historical investigation. He had embodied all the learning of the Germans without their dullness and pedantry and has shown everywhere such keen appreciation of the necessities of students in this country as to render his text books invaluable for those who would read intelligently the great historian of the empire. It was this sympathetic spirit for the difficulties of the problems which he examined that led Professor Allen to be moderate in his judgment and undogmatic in his conclusions. He wrote eleven articles treating of institutional and economic history: *The Primitive Democracy of the Germans*; *The Village Community and Serfdom in England*; *The Village Community and Feudal Manor*; *Town, Township and Tithing*; *Primitive Communities*; *Peasant Communities in France*; *Ranks and Classes among the Anglo-*

Saxons; The English Cottagers of the Middle Ages; The Origin of the Freeholders; The Rural Population of England as classified in Domesday Book; The Rural Classes of England in the Thirteenth Century. From the treatment of these subjects it is evident that had Professor Allen devoted himself to the investigation of primitive and mediæval institutions he would have thrown much light upon the vexed question of primitive land holding, the village community, the origin of the lord of the manor, and the mediatization of the *ceorl*. His work is not that of an antiquarian, but of a broad-minded historical scholar.

The order in which these monographs appear in this volume is not the order of their production. Professor Allen's investigation of the twelfth and thirteenth centuries preceded the study of the earlier periods and therefore we read the results of the ripened scholarship first. The latter shows the stimulus of the work of Seeböhm and Fustel de Coulanges, while the former is more in touch with the spirit which was prevalent twenty years ago. Still Professor Allen wrote very carefully and has given us little opportunity for criticism. Probably the weakest of the essays is that on "Peasant Communities in France." It is not profound and the work has been much better done by French writers. In the "English Cottagers of the Middle Ages" we have the merit of clearness in the attempt to explain the position of the different peasant classes. He is wrong in asserting the "cottagers" to be an outgrowth of the village community, for there is no mention of them, technically speaking, before the ninth century. Their tenure represents a stage in the development of the manor in England. He is also wrong in considering the *gebûras* of the Rectitudines as an unfree class; they were, it is true, in a harsh condition of serfdom but this was bondage toward the lord and the land; they were free in all other respects, a condition not true of the slave proper. Again, it is doubtful if the tenants in demesne were of necessity of the slave class, for it is to be remembered that the lord's demesne included strips in the open fields and enclosures in the *essarts* and meadows as

well as land in the immediate vicinity of the manor house. By the time of Domesday book much of this land was in the hands of *gebûras* and *colsetlas*. The latter he considers the same as the *bordarii* and is himself confused regarding their location. On page 307 he says: "In the first place the *bordarii* are regularly associated with the *villani* from which it appears that they occupied the village and not the lord's demesne;" on page 320 he states the exact opposite, "[the *bordarii*] had cottages (*bord*) not in the village proper but on the lord's demesne or 'inland'." Probably both were true.

Especially valuable is the discussion of the *sochmanni* and the freeholders. The former he finds through the aid of etymology and evidence to be a class in nearly the same social position as the *villani* but not, as were the *villani*, members of the village organization and he would explain their peculiar position by reference to a Danish origin. The freeholders he would trace to a purely feudal origin, a class appearing sometime between Domesday book and the Abingdon Chartulary (1086-1185). This theory would give them no historical connection with the original freeman and the absence of freeholders from the manor of the Rectitudines forms a serious hiatus in the chain of evidence for the old theory, which however, has been generally advanced without much evidence. This conclusion leads to one of the most important of Professor Allen's views (in which however he follows Ritson and Elton) that the customary court of that class which later received the name of copyholders, was the survival of the village meeting. Still as the feeling at present is that the village meeting was not a court at all it is doubtful if any of the manorial courts can be traced to it.

The next in importance of Professor Allen's views is his denial of the accepted distinction between *eorl* and *ceorl*. This distinction he considers merely personal and not hereditary. We cannot discuss the question here, but since the laws and the poets give no clear evidence of such class distinction, the subject is worthy of a more critical examination. Professor Allen also defended the freedom of the village community and the

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ceorl; he was in favor of a composite origin for the manor and defended Bishop Stubbs' view of the constitutional position of the English town. But his criticisms are always moderate and his judgments are given only after careful study.

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THE FRENCH REVOLUTION. By E. BELFORT BAX. Pp. 119. London: Swan Sonnenschein & Co. Social Science Series.

This sketch is a socialistic interpretation of the French Revolution. It appeared originally as a serial of twenty-six chapters in *Justice*, the weekly socialistic organ, in 1889. It makes little of the military aspect but presents the operations of economic, philosophical and political forces with commendable clearness.

Rousseau was the voice crying in the wilderness; "Back to Nature." His educational theories in *Émile*, his social polity propounded in the *Contrat Social* contain his message to men. Upon the bourgeoisie of France in its political nothingness came this leavening thought and made it everything; not that all else was destroyed, but that whatever survived the ruin was absorbed into the new-made social class—the third estate of the old. In this we have Bax's conception in the rough of the real cause and the visible result of the French Revolution. It was Rousseau and Voltaire who demonstrated to the mind of France the possibility of revolution. But whence the forces to execute it? Not in the nobility, nor the clergy, both of whom by long-continued evasion of responsibility had doomed themselves to an incapacity for bettering the state of things in which they lived. The great heart of the monarchy had ceased to do its work and the nation rallied to save itself from death.

Women and workers—in these two words we touch the nerve of the French Revolution. They are not, it is true, the stage-characters throughout, but he who will read the records again will find that the moral energy of the movement lay in these social classes which did the toiling for the degenerate dynasty. Bax does a creditable service to the general reader in setting